

A  
LETTER

FROM

One of the People call'd *Quakers*

TO

FRANCIS De VOLTAIRE,

Occasioned by

His Remarks on that People

In His LETTERS concerning

THE ENGLISH NATION.

---

L O N D O N :

Printed and Sold by T. SOWLE RAYLTON and  
LUKE HINDE at the *Bible* in *George-Yard, Lombard-street*, also Sold by P. VAILLANT in the  
*Strand*, and J. ROBERTS in *Warwick-lane*, 1741.

[ Price Six-pence. ]





---

THE  
PREFACE.

**T**HE following Letter, occasion'd by those of Voltaire concerning the Quakers, and written by One of that People, was sent, with proper Directions to him, at the Time of its Date.

The Design of it was, to give that Author an Opportunity of correcting in subsequent Editions the Errors of his first; that by such a Demonstration of his sincere Attachment to Truth, he might at once have done himself Honour, and the Quakers Justice.

But those Letters having been since published in French without any such Correction, the Writer of this has consented to its Publication, that every Reader may do for himself what he had rather that Author would have done.

'Tis a main Point of Prudence in an Author to make an \* apt Choice of his Matter: In this Voltaire seems to have been mistaken when he meddled

---

\* Sumite materiam vestris, qui scribitis, æquam Viribus; et versate diu, quid ferre recusent, Quid valeant humeri.—— HOR. de Arte Poeticâ.

5  
6

*meddled with Religion ; the facetious Levity of his Expression being unsuitable to the serious Gravity of such a Subject.*

*The Smoothness of his Style, and Delicacy of his Diction, are very pleasant and entertaining: But Errors in Fact, so clad, are the more dangerous: The Frequency of which, in his third and fourth Letters, bespeak himself not well read in the History he undertakes to write.*

*Where did he read, that, when George Fox was sent to the House of Correction at Derby, the Justice gave " Orders that he should be whipp'd " there," or that any such " Order was executed" either there or any where else: Or that George Fox was " whipp'd from time to time:" Or that he was " one Day set in the Pillory?" Where did he find, that George Fox " began to " writhe his Body, to screw up his Face, to " hold in his Breath, and to exhale it in a forcible Manner?" These are Things which the best read Men in the Quakers History are ignorant of: They esteem them no other than mere Flights of the Author's Fancy, who having chosen to represent George Fox under the abusive Character of an holy Mad-man, has related these Stories for no other reason than their Agreeableness to that Character.*

*He is pleased to say, pag. 22, that " The " Quakers were several Times persecuted under Charles the Second, not upon a religious " Account, but for refusing to pay the Tithes, " for*

for Thee-ing and Thou-ing the Magistrates, and for refusing to take the Oaths enacted by the Laws." Here he should have consider'd, that all these Things are Points of Religion with the Quakers. But he has omitted the principal Cause of their Persecution at that Time, viz. Their publickly meeting together to worship God, for which they were fined, imprisoned, distressed, and cruelly used. Will he say, this was not upon a religious Account?

Pag. 23. He represents as a "surprising Circumstance," that "this Epistle, (viz. R. Barclay's Dedication of his *Apology*) written by a private Man of no Figure, was so happy in its Effects as to put a Stop to the Persecution." This is also a Mistake; for the Persecution continued diverse Years after that Epistle was written, nor did it cease till after the Death of King Charles the second.

Pag. 27. He says, "William Penn return'd soon (viz. from Germany) to England, upon hearing of his Father's Sicknes, in order to see him before he died." This likewise is an Error; for 'tis certain that William Penn's Father was dead before he went to Germany.

These Matters we thought meet to take Notice of, being some of them pass'd over by the Writer of the Letter, whose Aim and Design, in this Publication, is of an higher Nature, viz. To vindicate the Doctrine of the Quakers from Misrepresentations: To exhibit to the World the real and genuine



ine Character of that excellent Man George Fox:  
*And to demonstrate that the fundamental Principle of the Divine Light, professed by the Quakers, is that inward and heavenly Guide and Director which the wisest and best of Men have profess'd to follow, and is that Wisdom, of which the Author of the Book, intituled, The Wisdom of Solomon, gives a very remarkable, lively, and elegant Description, " Wisdom, says he, which is the*  
 " Worker of all Things, taught me: For in  
 " her is an understanding Spirit, holy, one  
 " only, manifold, subtil, lively, clear, unde-  
 " filed, plain, not subject to Hurt, loving the  
 " Thing that is good, quick, which cannot be  
 " letted, ready to do Good, kind to Man,  
 " stedfast, sure, free from Care, having all  
 " Power, overseeing all Things, and going  
 " through all Understanding, pure, and most  
 " subtil Spirits. For Wisdom is more moving  
 " than any Motion: She passeth and goeth  
 " through all Things by reason of her Pure-  
 " ness: For she is the Breath of the Power of  
 " God, and a pure Influence flowing from the  
 " Glory of the Almighty: Therefore can no  
 " defiled Thing fall into her. For she is the  
 " Brightness of the everlasting Light, the un-  
 " spotted Mirrour of the Power of God, and  
 " the Image of his Goodness. And being but  
 " One, she can do all Things: And remaining  
 " in herself, she maketh all Things new: And  
 " in all Ages entring into holy Souls, she  
 " maketh them Friends of God, and \* Pro-  
 " phets."

---

\* *Wisdom* Chap. vii. Ver. 22, to 28.

phets." *This † Wisdom, entering into George Fox, made him the happy Instrument of converting more Souls to God than many of the Wisemen, of the Scribes, and of the Disputers of this World. In him was remarkably verified the Observation of the Apostle Paul, 1 Cor. i. 27. &c. that God hath chosen the foolish Things of the World to confound the wise : And God hath chosen the weak Things of the World to confound the Things which are mighty : And base Things of the World, and Things which are despised hath God chosen, yea, and Things which are not, to bring to nought Things that are; that no Flesh should glory in his Presence.*

---

† *Which in the Language of the New Testament is, the In-dwelling Word of Christ, Coloss. iii. 16. Christ, the Power of God, and the Wisdom of God. 1 Cor. i. 24.*

Lately Printed and Sold at the *Bible* in *George*  
*Yard, Lombard-street,*

The Second Edition of

**T**HE Archbishop of *Cambray's* Dissertation on  
Pure Love, with an Account of the Life and  
Writings of the Lady *Guion*, for whose Sake the  
Archbishop was banish'd from Court, and the grie-  
vous Persecutions she suffer'd in *France* for her Re-  
ligion. Also two Letters in *French* and *English*  
written by one of her Maids, during her Confinement  
in the Castle of *Vincennes*, where she was a  
Prisoner Eight Years; one was writ with a Bit of  
Stick instead of a Pen, and Soot instead of Ink, to  
her Brother; the other to a Clergyman. Together  
with an Apologetick Preface, containing divers  
Letters of the Archbishop of *Cambray* to the Duke  
of *Burgundy*, the present *French* King's Father, and  
other Persons of Distinction: Also divers Letters of  
the Lady *Guion's* to Persons of Quality, relating to  
her religious Principles. price 3s.

Directions for a Holy Life, by the Archbishop  
of *Cambray*, the 2d Edition, price 2d.

*Where also may be had,*

A Journal, or Historical Account of the Life,  
Travels, and Sufferings, of that eminent and faith-  
ful Servant of Jesus Christ, *George Fox*, the second  
Edition in two Volumes 8vo, price 10s.

A Collection of the Works of the memorable  
*William Penn*, late Governor of *Pensilvania*, in two  
Volumes Folio. To which is prefix'd a Journal of  
his Life, with many Original Letters and Papers  
not before published. price 1l 10s

The History of the Rise, Increase and Progress  
of the Christian People called *Quakers*, intermixed  
with several remarkable Occurrences. Written in  
*Low Dutch* by *William Sewel*, and by himself trans-  
lated into *English*. The 2d Edition in *English*, re-  
vis'd and publish'd with some Amendments, pr. 14s



---

A  
LETTER  
TO

FRANCIS De VOLTAIRE.

---

*London, Sept. 25th 1733.*

*Friend* VOLTAIRE,

HAVING read a Volume of thy *Letters* concerning the *English* Nation, I observ'd several Passages, in those relating to the *Quakers*, which ought to be corrected; and being inform'd that the same *Letters* are to be publish'd in *French*, I was willing to send thee my Observations, if haply they might prevent the Errors and Mistakes being farther spread: And I was the more encourag'd in this Undertaking, because thou hast declar'd in thy Letter concerning the Burning of *Altena* " that  
B " *Truth*

“ *Truth* is what thou hast always profess’d, and  
 “ wilt prefer to all things.”

On thy *first* Letter I have no great matters to observe, (allowing thee to be a little pleasant in thy own Way) but where thou say’st the *Quaker*, to whom thou mad’st a Visit, “ harranged in a  
 “ Tone as tho’ he had been inspired to prove  
 “ that the Sacraments were *merely* of human  
 “ Invention, and that the Word *Sacrament* was  
 “ not mentioned in the Gospel.” Here I’m inclin’d to think thou wast not over-scrupulous in the Wording Part, nor do I believe it was thy Mind so much to deliver his genuine Argument, as to gratify the credulous Reader at the *Quaker’s* Expence ; For,

If by *Sacraments*, thou mean’st Water-baptism, and that call’d the Lord’s Supper with Bread and Wine, I can assure thee it has not been the Custom of the *Quakers* to argue, or attempt to prove, them *merely* of human Invention: For tho’ they believe that the several Ways of administering Baptism and the Lord’s Supper now a-days have much of human Invention in them ; yet they don’t say that Water-baptism, or the Lord’s Supper, are of human Invention: but on the contrary, that the one was an Ordinance of God, under *John’s* Dispensation, and the other under the Law. But,

Tho’ the *Quakers* believe both Water-baptism, and the Lord’s Supper, in which Bread and Wine were taken and given, to be of God’s  
 Appoint,

Appointment for a Time, as other Legal Ceremonies were, yet they are well persuaded, that neither of them are suitable or adequate to the Worship \* *in Spirit and in Truth*, which *Christ* came to set up ; nor in their Nature productive of that moral Righteousness he has so strictly enjoin'd his Disciples and Followers. Besides, they believe that if *Christ* had thought Water-baptism, and a Ceremony of taking Bread and Wine, in the least necessary to Salvation, or the purifying the Soul, he would have most expressly enjoin'd the Performance of them, and been clear and explicit as to the *Time* and *Manner* of performing them.

To believe otherwise, the *Quakers* think is lessening his Wisdom and Prudence, and in Effect degrading *Christ's* infinite Knowledge beneath even the *Jewish* Legislator's, who was both clear and explicit as to the *Time* and *Manner* of performing the Ceremonies of Circumcision and the Passover, and thereby prevented Disputes and Differences about them.

In thy *second* Letter, I'm well assur'd thou hast describ'd the Man's Way of Speaking and Preaching very unfairly, if not in a very wanton and ludicrous manner ; and then to turn it off, mak'st thy Friend say, " We are oblig'd to  
 " suffer it, because no one knows when a Man  
 " rises up to hold forth, whether he will be  
 " mov'd by the Spirit or by Folly ; in this  
 B 2 " Doubt

---

\* *John* iv.



“ Doubt and Uncertainty we listen patiently to  
 “ every one ; we allow even our Women to  
 “ hold forth.” But this is more like a Reason  
 of thy own than what thy Friend must have  
 given : For a *Quaker* would have reason’d thus,  
 Since God is Omniscient and Omnipresent, and  
 Christ has said, \* *Where two or three are gather’d  
 together in my Name there am I in the midst of  
 them,* we therefore meet and assemble together  
 to experience Christ’s Words fulfill’d amongst  
 us, and feel the Operation of his Spirit, with-  
 out which we can neither † *work out our own  
 Salvation,* nor worship God aright : And not  
 knowing, when we are met together and *fi-  
 lently* waiting upon God, whom he will con-  
 cern in the *Ministry*, ( || his Spirit blowing  
 where it listeth ) for that Reason we allow any  
 Man or Woman, whose Heart is warm’d with  
 the Love of God, to declare what is upon their  
 Minds. And,

We take such a general Liberty and Privi-  
 lege to be very rational and convenient ; greatly  
 tending to the Encouragement, Edification, and  
 mutual Strength and Comfort one of another ;  
 and also agreeable to the Practice of the first  
 Christian Assemblies, or Churches, as may be  
 seen in the *Acts* of the Apostles, and the first  
 Epistle of *Paul* to the *Corinthians*. And,

To

---

\* *Mat. xviii. 20.* † *Phil. ii. 12, 13. Work out  
 your own Salvation with Fear and Trembling, for it  
 is God which worketh in you, both to will and to do of his  
 own good Pleasure.* || *John iii.*

To add still greater Weight and Force to his Reason, he might have said, Since God, whose Promises are all \* *yea and Amen in Jesus Christ*, hath declar'd by *Joel* the Prophet, that in the last Days he would *pour out of his Spirit upon all Flesh*, and that *his Sons and his Daughters* should *prophezie*, God therefore did most certainly will and intend that *all* upon whom his Spirit was pour'd, whether Men or Women, should have the Privilege and Liberty, of declaring what was upon their Minds. And,

'Tis the stedfast Belief of the *Quakers*, that where no such Liberty is granted, there one of the most beneficial and advantageous Privileges of the Gospel is † lost : For if the Professors of Christianity

---

\* 2 Cor. i. 20.

† *The Observation of the judicious John Lock is very pertinent in this Place : " Now, says he, that the Spirit of God, and the Gift of Prophecy should be poured out upon Women as well as Men, in the Time of the Gospel, is plain from Acts ii. 17, and then where could be a fitter Place for them to utter their Prophecies in than the Assemblies ?" See his Paraphrase and Notes on 1 Cor. xi.*

*In the Writings of another very judicious Author I also find a most remarkable Observation : " C'est l'Esprit Consolateur (says Fenelon) qui fait par lui-même tout ce qu'il lui plait. Rien de tout ce qu'il ne fait pas dire n'est parole de vie : Ce qu'il fait dire par quelque bouche que ce soit, se fait sentir, & opere jusqu'au fond de l'ame. C'est la voix toute-puissante du Créateur. Un mot dit tout, & fait tout ; les plus solides discours ne disent &*  
*" ne*

Christianity had always waited to be taught of God, who promised to || *feed* his People himself, and not have heap'd to themselves Teachers, and depended on *Man* for *spiritual Food*. Christ, who said to his Followers, \* *All Power is given unto me in Heaven and in Earth, and I am with you always even to the End of the World*, would have supply'd his Churches with such Teachers as would have duly administered and fed them with heavenly Food, fit to nourish God's Children up to eternal Life † *even Wine and Milk without Money and without Price*, and not with dry Husks, and dear bought Scraps of human Literature.

Again, what thou hast made thy Friend say of the Women, viz. " That two or three of them "

---

" ne font rien." *Ouvres spirituelles Lettre LX.*

'Tis the Spirit, the Comforter, who doth of himself whatsoever he pleaseth: *That* which he doth not speak is not the Word of Life: But *that* which he speaketh, by *whatsoever Mouth it be*, makes itself to be felt, and operates to the very Bottom of the Soul. 'Tis the all-powerful Voice of the Creator. One Word saith all, and doth all: The most learned Discourses neither say any thing, nor do any thing.

*O that these Words were fully comprehended and understood by such as stile themselves Vicars of Christ, Bishops, and Curates of Souls, and Ministers of the Gospel: Then would innocent Men and Women no more be persecuted for speaking or writing what they are persuaded the holy Spirit has given them.*

|| Ezek. xxxiv. 2 Tim. iv. 3. \* Mat. xxviii.  
18—20. † Isa. lv. 1.



“ these are often inspir’d at one and the same Time, and ’tis then a most charming Noise is heard in the Lord’s House,” is so very contrary to Truth and Fact, that I believe no Man ever heard such a thing in a *Quakers* Meeting; nor is it at all suitable, or congruous with their Way of Worship, which is *in Spirit*, and as thou took’st notice thy self, *universal Silence* for a Time. Such Symphony therefore would better suit those Places of Worship where the Organ and other Instruments of Musick are heard, but could not possibly be agreeable to the *Quakers*. However,

That two or three are often inspir’d at one and the same Time, is very readily granted, for in a large Congregation ’tis not unlikely but a much greater Number may be inspir’d at one and the same Time; but then, as \* *the Spirits of Prophets are subject to the Prophets*, while one is speaking the Rest hold their Peace; and herein the *Quakers* follow strictly the Apostle’s Direction, who said, *If any thing be revealed to another that sitteth by, let the first hold his Peace, for ye may all prophesie one by one, that all may learn, and all may be comforted.*

But, tho’ some may slight, and set little by the Voices of Women, except when singing Psalms, or other less edifying Songs, yet the *Quakers* are not asham’d to own that their *Ministry* has often been reaching and convincing.  
“ It

---

\* 1 Cor. xiv.

“ \* It hath been observ'd, says *Robert Barclay*  
 “ that God hath effectually in this Day con-  
 “ verted many Souls by the Ministry of Wo-  
 “ men, and by them also frequently comforted  
 “ the Souls of his Children.” And,

Tho' the Professors, and Teachers of Christi-  
 anity, for Ages past, have disallow'd of Wo-  
 men's Ministry; and from a Place or two in  
*Paul's* Epistles, endeavour'd to perswade People  
 that 'tis unlawful for Women to speak or preach  
 in the Church, (tho' they themselves permit  
 and hold it lawful for Women to sing Psalms and  
 make Responses and Confessions in the Church)  
 yet the *Quakers* can never believe that the Apo-  
 stle *Paul* could be so inconsistent with himself  
 as to write an *Epistle*, and therein give particu-  
 lar *Direction* both about a Man's and a Wo-  
 man's *praying* and *propheying* in publick, and  
 afterwards forbid Women's speaking in the  
 Church, when Propheying, according to his  
 own Words, || *is speaking unto Men to Edifica-*  
*tion, and Exhortation, and Comfort.* Hence  
 they justly infer, that the Speaking which *Paul*  
 disallowed of in the Church, was not *Proph-*  
*ying*, but voluntary Speaking and asking Que-  
 stions, which were more proper to be ask'd of  
 their Husbands at || home. For,

Certainly

---

\* *Apology*, Prop. x. §. 26. † 1 *Cor.* xiv. 3.

|| In this Sense has John Lock, whom thou hast  
 much commended for his exact Judgment, explain'd and  
 reconcil'd the seeming Prohibitions of Womens Speaking  
 and

Certainly, he *who* directed in what manner  
 a *Woman*, as well as a *Man*, was to pray and  
 C prophesie

and Teaching in the Church. See his Notes on 1 Cor.  
 xi. viz.

“ This about *Women* seeming as difficult a Pas-  
 “ sage as most in St. *Paul's* Epistles. I crave Leave  
 “ to premise some few Considerations which I hope  
 “ may conduce to the clearing of it.

“ 1. It is to be observed, that it was the Custom  
 “ for *Women* who appeared in Publick, to be Vail-  
 “ ed, Ver. 13—— 16. Therefore it could be no  
 “ Question at all, whether they ought to be vail-  
 “ ed when they assisted at the Prayers and Praises  
 “ in the publick Assemblies; or if that were the  
 “ Thing intended by the Apostle, it had been  
 “ much easier, shorter and plainer for him to have  
 “ said, that *Women* should be cover'd in the As-  
 “ semblies.

“ 2. It is plain that this covering the Head in  
 “ *Women*, is restrained to some particular Acti-  
 “ ons which they performed in the Assembly, ex-  
 “ pressed by the Words, *Praying* and *Propbesying*,  
 “ vers. 4, and 5. which, whatever they signify,  
 “ must have the same Meaning, when applied to  
 “ the *Women* in the 5th Verse, that they have when  
 “ applied to the Men in the 4th Verse.

“ It will possibly be objected, if *Women* were to  
 “ be vailed in the Assemblies, let those Actions be  
 “ what they will, the *Women* joining in them were  
 “ still to be vailed.

“ *Ans.* This would be plainly so, if their Inter-  
 “ pretation were to be followed, who are of Opini-  
 “ on, that by *praying* and *propbesying* here, was  
 “ meant to be present in the Assembly, and joining  
 “ with the Congregation in the Prayers that were  
 “ made, or Hymns that were sung, or in hearing  
 “ the



propheſie in publick; *who* advis'd the *Corinthians* to covet earnestly the best Gifts, but rather

“ the Reading or Exposition of the Holy Scriptures  
 “ there. But against this, that the Hearing of  
 “ Preaching or Propheſying, was never call'd  
 “ *Preaching* or *Propheſying*, is ſo unanswerable an  
 “ Objection, that I think there can be no Reply  
 “ to it.

“ The Caſe in ſhort ſeems to be this: The Men  
 “ prayed and propheſied in the Aſſemblies, and did  
 “ it with their Heads uncovered: The Women *alſo*  
 “ *sometimes* prayed and propheſied too in the Aſſem-  
 “ blies, which when they did, they thought, du-  
 “ ring their performing that Action, they were ex-  
 “ cused from being vailed, and might be bare-  
 “ headed, or at leaſt open-faced, as well as the Men.  
 “ This was that which the Apoſtle reſtrains in them,  
 “ and directs, that tho' they pray'd or propheſied,  
 “ they were ſtill to remain vailed.

“ 3. The next Thing to be conſider'd is, what  
 “ is here to be underſtood by *Praying* and *Propheſy-*  
 “ *ing*. And that ſeems to me to be the performing  
 “ ſome particular *publick Action* in the *Aſſembly* by  
 “ ſome one Perſon, which was for *that Time* pecu-  
 “ liar to that Perſon, and whiſt it laſted the reſt of  
 “ the *Aſſembly ſilently* aſſiſted. For it cannot be ſup-  
 “ poſed, that when the Apoſtle ſays, *a Man pray-*  
 “ *ing* or *propheſying*, that he means an Action  
 “ performed in *Common* by the whole Congregation;  
 “ or if he did, what Pretence could that give the  
 “ *Woman* to be unvail'd more during the Perform-  
 “ ance of ſuch an Action, that at any other Time?  
 “ A *Woman* muſt be vail'd in the *Aſſembly*, what  
 “ Pretence then or Claim could it give her to be  
 “ unvail'd, that ſhe join'd with the reſt of the *Aſ-*  
 “ *ſembly*, in the Prayer that ſome one Perſon made?

“ Such

rather that they might *propbesie*; who said, I would that ye all spake with Tongues, but rather

C 2

“ Such a Praying as this could give no more Ground  
 “ for her being unvailed, than her being in the *As-*  
 “ *sembly* could be thought a Reason for her being  
 “ unvailed. The same may be said of *Propbesying*,  
 “ when understood to signify a *Woman's* joining with  
 “ the Congregation in singing the Praises of God.  
 “ But if the *Woman* prayed as the *Mouth* of the *As-*  
 “ *sembly*, &c. then it was like she might think she  
 “ might have the Privilege to be unvailed.

“ *Praying* and *Propbesying*, as has been shewn,  
 “ signifying here the doing some peculiar Action  
 “ in the *Assembly*, whilst the rest of the Congrega-  
 “ tion only assisted, let us in the next Place ex-  
 “ amine what that Action was. As to *Propbesying*,  
 “ the Apostle in *express Words* tell us, *Ch. xiv. 3.*  
 “ and 12. that it was *speaking* in the *Assembly*. The  
 “ same is evident as to *Praying*, that the Apostle  
 “ means by it *praying publickly*, with an *audible*  
 “ *Voice* in the Congregation. vid. *Ch. 14. 14—19.*

“ It is to be observed, that whether any one prayed  
 “ or prophesy'd, they did it alone, *the Rest remain-*  
 “ *ing silent*, *Ch. xiv. 27—33.* So that even in these  
 “ extraordinary Praises which any one sung to God  
 “ by the *Immediate Motion and Impulse* of the *Holy*  
 “ *Ghost*, which was one of the Actions called *Pro-*  
 “ *phesying*, they sung alone. And indeed how could  
 “ it be otherwise? For who could join with the Per-  
 “ son so prophesying in Things dictated to him a-  
 “ lone by the *Holy Ghost*, which the others could  
 “ not know, till the Person prophesying uttered  
 “ them? *Propbesying*, as *St. Paul* tells us, *ch. xiv.*  
 “ *3.* was speaking unto others to *Edification, Exbor-*  
 “ *tation* and *Comfort*: But every speaking to others  
 “ to any of those Ends was not Prophesying, but  
 “ only

ther that ye *prophefied*; and *who* even admits that the \* *whole* Church, when come together in one Place, might *prophefie* one by one; I say, that great Apostle could never forbid *Women*, who were influenced and mov'd by the holy Spirit, *to speak* in the Church; for that would have been debarring them from the Use and Exercise of the Gift of *Prophefie*, and consequently thwarting not only his own Advice and *Direction*, but even the general Design and Purpose of God, in pouring out of his Spirit upon Daughters and Handmaids, as he || promis'd to do in the last Days. But,

The

---

“ only then when such Speaking was a *Spiritual Gift*,  
 “ perform'd by the Immediate and Extraordinary  
 “ Motion of the Holy Ghost, vid. ch. xiv. 1, 12,  
 “ 24, 30. For Example, singing Praises to God  
 “ was call'd *prophefying*; but we see when *Saul* pro-  
 “ phesied, the Spirit of God fell upon him, and he  
 “ was turn'd into another Man 1 *Sam.* x. 6. Nor  
 “ do I think any Place in the New-Testament can  
 “ be produced wherein *Prophefying* signifies bare  
 “ Reading of the Scripture, or any other Action  
 “ performed without a *Supernatural Impulse* and  
 “ *Assistance* of the Spirit of God. This we are sure,  
 “ that the *Prophefying* which St *Paul* here speaks of,  
 “ is one of the extraordinary Gifts given by the  
 “ Spirit of God, vid. ch. xii. 10. Now that the  
 “ *Spirit* of God, and the Gift of *Prophefie* should be  
 “ poured out upon *Women* as well as Men in the  
 “ Time of the Gospel, is plain from *Acts* ii. 17. And  
 “ then where could be a *fitter Place* for them to  
 “ utter their *Prophefies* in than the *Assemblies* ? ”

\* 1 *Cor.* xiv. 23, 24,—31.

|| *Joel* ii. 28. *Acts* ii. 17.



The \* *Quakers* are fix'd in the Belief, that so long as a Church of Christ is abiding upon Earth, God who inspir'd *Miriam* and *Deborah* under the *Law*; and *Christ* who made himself known to the Woman at *Jacob's Well*, and permitted her to carry the Tidings of his being come to the Inhabitants of *Sychar*; and who honour'd *Mary* with the joyful Message of his Resurrection to his beloved *Disciples*, will never fail to bestow the Gifts and gracious Influences of the holy Spirit upon devout *Women*, (whose Souls are equally precious with those of the Men) and thereby enable them to publish the glad Tidings of Salvation, and tell what God has done for their Souls.

In thy *third Letter* the Philosopher is quite lost in the Historian; for what thou hast related of *George Fox* is very little of it true. There are Stories altogether unknown to the *Quakers*,  
as

---

\* Nor is this Belief peculiar to them, as appears from the foregoing Paraphrase of John Lock. To which we may subjoin an Expression of Andrew Rivet, a Man of eminent Learning and Judgment, who in a Letter of his to Anna Maria à Schurman writes thus, Nihil magis in votis habeo, quam ut apud nos frequens sit illud a prophetâ prædictum, & initio prædicationis Evangelicæ ex parte impletum, προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν. I desire, says he, nothing more earnestly, than that it may be common among us, which was foretold by the Prophet, and in the Beginning of the Preaching of the Gospel was in part fulfilled, Your Sons and your Daughters shall prophesie.

as that of his "being set in the Pillory; his  
 " begging the Officer to give him another Blow  
 " in the Face for God's Sake; and beseeching  
 " the Men who whipp'd him, to give him  
 " few more Lashes for the good of his Soul."

Now this last is the most improbable Story thou could'st well have told of him, being entirely contrary to his Sentiments and Way of Thinking, and more like the Expression of one who plac'd Godliness in *outward Penance* and *Scourgings* of the Body, which our Friend *George Fox* never did.

What pity is it then, that a wise Man, and one who has express'd so great a Regard for *Truth* as thou hast done, should be guilty of writing a Parcel of Stories so very wide of it?

When thou wast in *London*, thou hadst a very good Opportunity of coming at the Truth and Certainty of any Facts thou wast minded to relate of the *Quakers*: And the Friend whose Conversation thou hast given thy Readers some Account of, could have told thee, that there was a *Journal* of *George Fox's* Life published about three Years after he died: And likewise a small Piece, entitl'd, *A brief Account of the Rise and Progress of the People called Quakers in which their fundamental Principles, Doctrines, Worship, Ministry, and Discipline, are plainly declared, to prevent the Mistakes and Perversions that Ignorance and Prejudice may make to abuse the Credulous.*

This Piece was writ by our Friend *William Penn*, and was first printed with *George Fox's Journal* by Way of Preface or Introduction, and soon after by it self, with an *Epistle* to the Reader, setting forth the Reasons why it was so printed, which I shall here transcribe *verbatim* for thy Satisfaction.

“ *Reader*, This following Account of the People called *Quakers*, &c. was writ in the Fear and Love of God : *First*, as a standing Testimony to that ever blessed Truth in the inward Parts, with which God, in my youthful Time, visited my Soul, and for the Sense and Love of which I was made willing, in no ordinary Way, to relinquish the Honours and Interests of the World.

“ *Secondly*, As a Testimony for that despised People, that God has in his great Mercy gather'd and united by his one blessed Spirit in the holy Profession of it; whose Fellowship I value above all Worldly Greatness.

“ *Thirdly*, In Love and Honour to the Memory of that Worthy Servant of God *George Fox*, the first Instrument thereof, and therefore stiled by me *the great and blessed Apostle of our Day*. As this gave Birth to what is here presented to thy View, in the first *Edition* of it, by Way of Preface to *G. F's* excellent *Journal*; so the Consideration of the present Usefulness of the following Account of the People called *Quakers* (by reason of the

“ unjust



“ unjust *Reflections* of some Adversaries the  
 “ once walked under the Profession of Friends  
 “ and the *Exhortations* that conclude it, pro-  
 “ vail’d with me to consent that it should  
 “ *republiſh’d* in a ſmaller Volume ; knowing  
 “ alſo full well that great Books, eſpecially  
 “ theſe Days, grow burthenſome, both to the  
 “ *Pockets* and *Minds* of too many ; and that  
 “ there are not a few that deſire (ſo it be at a  
 “ eaſie Rate) to be informed about this People  
 “ that have been ſo much every where ſpoke  
 “ againſt. But, bleſſed be the God and Father  
 “ ther of our *Lord Jeſus Chriſt*, it is upon a  
 “ worſe Ground than it was ſaid of old Times  
 “ of the Primitive Chriſtians ; as I hope will  
 “ appear to every ſober and conſiderate Reader

“ Our Buſineſs after all the ill Uſage  
 “ we have met with, being the Realities of Re-  
 “ gion, an *effectual Change*, before our laſt and  
 “ great Change ; that all may come to an  
 “ upward, ſenſible and experimental Knowledge  
 “ of God, through the Convictions and Op-  
 “ erations of the Light and Spirit of Chriſt  
 “ themſelves ; the *ſufficient* and bleſſed Means  
 “ given to *All*, that thereby all may come  
 “ vingly to know the only true God, and Je-  
 “ Chriſt whom he hath ſent to enlighten and  
 “ redeem the World ; which Knowledge  
 “ indeed *Eternal Life*. And that thou, Reader  
 “ may’ſt obtain it, is the earneſt Deſire of him  
 “ that is ever thine in ſo good a Work.”

*William P.*

What follows is an Extract from that little piece, by which thou wilt see what Sentiments *W. Penn* had of *G. Fox*.

“ I am now come (says *W. Penn*) to the *third* Head or Branch of my Preface, *viz.* The *instrumental Author*. For it is natural for some to say, Well, here is the People and Work, but where and who was the Man, the Instrument? He that in this Age was sent to begin this Work and People?

“ I shall, as God shall enable me, declare who and what he was; not only by Report of others, but from my own *long* and most inward Converse, and intimate Knowledge of him; for which my Soul bleffeth God, as it hath often done.

“ The blessed Instrument of, and in this Day of God, and of whom I am now about to write, was *George Fox*. He was a Man that God endued with a *Clear* and *wonderful* Depth: A *Discerner* of others Spirits, and very much a Master of his own. He had an extraordinary Gift in opening the Scriptures. He would go to the Marrow of things, and shew the Mind, Harmony and Fulfilling of them, with much Plainness, and to great Comfort and Edification.—But above all he excelled in *Prayer*. The Inwardness and weight of his Spirit, the Reverence and Solemnity of his Address and Behaviour, and the Fewness and Fulness of his Words, have  
D often

“ often struck Strangers with Admiration, as  
 “ they used to reach others with Consolation.  
 “ The most awful, living, reverent Frame I  
 “ ever felt or beheld, I must say, was his in  
 “ *Prayer* : And truly it was a Testimony he  
 “ knew and lived nearer to the Lord than other  
 “ Men ; for they that know him most, will  
 “ see most reason to approach him with *Reve-*  
 “ *rence* and FEAR.

“ He was of an innocent Life, no Busie-  
 “ body, nor Self-seeker, neither touchy, nor  
 “ critical: What fell from him was very inof-  
 “ fensive, if not very edifying. So meek, con-  
 “ tented, modest, easy, steady, tender, it was  
 “ a Pleasure to be in his Company. He exer-  
 “ cised no Authority but over *Evil* and that  
 “ every where and in all ; but with Love,  
 “ Compassion and Long-suffering. A most  
 “ merciful Man, as ready to forgive, as unapt  
 “ to take or give an Offence. Thousands can  
 “ *truly* say, he was of an excellent Spirit and  
 “ Savour among them, and because thereof,  
 “ the most excellent Spirits loved him with an  
 “ unfeigned and unfading Love. And,

“ Truly, I must say, that tho’ God had vi-  
 “ sibly clothed him with a divine Preference  
 “ and Authority, and indeed his very Presence  
 “ expressed a religious Majesty ; yet he never  
 “ abused it, but held his Place in the Church  
 “ of God with great Meekness, and a most en-  
 “ gaging Humility and Moderation. For up-  
 “ on all Occasions, like his blessed Master, he



" was a Servant to all ; holding and exercising  
 " his Eldership, in the *invisible Power* that had  
 " gather'd them, with Reverence to the Head,  
 " and Care over the Body ; and was receiv'd  
 " only in that *Spirit* and Power of Christ as  
 " the first and chief Elder in this Age ; who as  
 " he was therefore worthy of *double Honour*,  
 " so for the same reason it was given by the  
 " *Faithful* of this Day ; because his Authority  
 " was *inward* and not *outward* ; and that he  
 " got it and kept it by the Love of God, and  
 " Power of an *endless* Life.

" I write my Knowledge and not Report,  
 " and my Witness is true, having been with  
 " him for Weeks and Months together on di-  
 " vers Occasions, and those of the nearest and  
 " most exercising Nature, and that by Night  
 " and by Day, by Sea and by Land, in this  
 " and in foreign Countries ; and I can say, I  
 " never saw him out of his Place, or not a  
 " Match for every Service or Occasion : For in  
 " all Things he acquitted himself like a Man,  
 " yea a strong Man, a new and heavenly-  
 " minded Man. A *Divine*, and a *Naturalist*,  
 " and all of God Almighty's making.

" I have been surpris'd at his *Questions* and  
 " Answers in natural Things ; that whilst he  
 " was ignorant of useless and sophistical *Science*,  
 " he had in him the Foundation of useful and  
 " commendable Knowledge, and cherish'd it  
 " every where. Civil, beyond all Forms of  
 " Breeding in his Behaviour. Very temperate,

“ eating little, and sleeping less, though  
 “ bulky Person.

“ Thus he liv'd and sojourn'd among us, and  
 “ as he liv'd, so he died, feeling the same *Eter-*  
 “ *nal Power* that had rais'd and preserv'd him  
 “ in his last Moments. So full of Assurance  
 “ was he, that he triumph'd over Death ; and  
 “ so even to the last, as if Death were hardly  
 “ worth Notice or Mention.

“ He had the Comfort of a *short Illness*, and  
 “ the Blessing of a *clear Sense* to the last ; and  
 “ we may truly say with a Man of God of old  
 “ *that being dead he yet speaketh*, and though  
 “ absent in Body he is present in Spirit ; ne-  
 “ ther Time nor Place being able to interrupt  
 “ the Communion of Saints, or dissolve the  
 “ Fellowship of the Spirits of the Just. His  
 “ Works praise him, because they are to the  
 “ Praise of Him that worked by him, for  
 “ which his *Memorial* is, and shall be blessed  
 “ I have done, as to this Part of my Preface  
 “ when I have left this short *Epitaph* to his  
 “ Name ; *Many Sons have done virtuously*  
 “ *this Day, but, dear George, thou excell'st*  
 “ *them all.*”

Now, Friend *Voltaire*, hadst thou but seen  
 this Account, I am ready to conclude from the  
 Esteem and Regard thou hast paid the Memory  
 of *William Penn*, that thou would'st never have  
 said that *G. Fox* was an *holy Mad-man* ; nor yet  
 have describ'd him in such a fantastick Manner

thou hast done. For indeed, who but a Man endued with the Qualifications describ'd above, could have been the Instrument of gathering so large a People in this and other Nations; a People which embraced his Principles without any Prospect of Worldly Profit and Advantage, and follow'd them through very heavy and deep Sufferings; yea, many of them to the Loss of all outward Substance, and to Imprisonment and Death?

Add to this, that he not only converted Thousands to his \*Sentiments and Opinion, but was also the Author of the Scheme or Plan of Discipline, by which the *Quakers* regulate their Society, and that he himself saw the same establish'd and settled in *England, Scotland, Ireland, Holland and America*: A Plan, though simple in its Nature, yet very extensive in its Service; yea so extensive, as to be capable of taking in even the whole World; and if strictly follow'd by all, according to the Intent and Spirit of its Author, *would, to use thy own Words, bring down upon Earth the so much boasted Golden Age.*

After this, shall the Memory of so great a Man have a ridiculous Veil cast over it by the Pen of a celebrated *Historian*, and one of *Voltaire's* Character for fine Writing? Shall the Memory of a *Lock*, and a *Newton*, who made

a

---

\* Not that they receiv'd those Sentiments upon his or any human Authority, but upon the foot of Rational and Scriptural Conviction.



a few Discoveries relative only to *speculative Knowledge*, to *Optics*, *Astronomy* and *Geometry*, which tho' very commendable and Praise-worthy, may prove of no great Use or Service, to any considerable Number of Men, for Ages to come : Shall, I say, the Memory and Fame of those Men be extoll'd and spread abroad with the highest Encomiums, and that of *G. Fox*, whose Discoveries immediately tended to the Happiness of \* Thousands, and still tend to the great good of the present and future Generations, lie sullied and blended with Falshood ? O where is the *Justice* ! Where is the *Philosophy* !

What, my Friend, is the Business of a *Philosopher* and an *Historian*, if not to disclose the Beauties, Perfections and Realities of Nature ; and set Men and Things in a just and true light ? Can therefore those be justly styl'd Lovers of Truth, or merit the Name of *Philosophers*, who put a false Gloss on Men's Actions, disguise their Thoughts, and mis-call Things, let the Gentlemen of the several *Academies* in *France* be Judges !

I do assure thee, had it not been that I apprehended and fear'd that the Compilers of *Historical*

---

\* A great many in this and other Countries, of dissolute Lives, were so reach'd by the powerful Preaching of *G. Fox*, as to be converted from the Evil of their Ways, and afterwards liv'd soberly and virtuously, and brought up their Children in an holy Life and Conversation.

*tical Dictionaries*, and Writers of *Memoirs* in your Country, would go near to copy after thee, and so multiply Errors to the great Detriment of *George Fox's* Character and deceiving Posterity, I should hardly have troubled thee with my Observations : See therefore it lie not at thy Door, if such Writers be not prevented.

As to what thou hast related of *George Fox's* Inspiration, and the Reasons why his Followers were call'd *Quakers*, it should have been passed over by me, as not worth Notice, but that it look'd by this Expression, as if thou thought the *Quakers* put themselves into Fits of Quaking and Trembling.

Now, if thou hast entertain'd such a false Notion of them, either from the Reports which have been spread to defame them, or from their being call'd *Quakers* in the Beginning, and not refusing the Name, tho' first given them in Scorn and Derision, 'tis fitting and necessary thou shouldst be better inform'd ; For,

The *Quakers* were made so by the \* *Power* of God. That *Power* which Christ bid his Disciples wait to be indu'd with before they went to preach the Gospel ; that *Power* which at the Delivery of the Law from the Mount, made *Moses* say, † *I exceedingly fear and quake* ; and also that *Power* which made the Prophets tremble when they receiv'd the Word of the Lord.

*Mine*

---

\* *Acts* i. 8.

† *Heb.* xii. 21.

*Mine heart within me, says Jeremiah, is broken because of the Prophets, all my Bones || shake. I am like a Drunken Man, and like a Man whom Wine hath overcome, because of the Lord, and because of the Words of his Holiness.*

*Daniel also, a Man greatly belov'd of the Lord, stood \*\* trembling when he had heard his Words. Thus we see 'tis no new thing for Men to tremble and shake at the Presence of the Lord ; Nay,*

*The Lord himself has said, To this Man will I look, even to him that is poor and of a contrite Spirit, and \* trembleth at my Word. And the Prophet Isaiah makes Trembling a Condition preparatory to the receiving the Word of the Lord ; Hear, says he, the Word of the Lord ye that tremble at his Word. And,*

*The Apostle Paul bids the Philippians work out their Salvation with † Fear and Trembling. And he himself, tho' a Man of Learning, and a very eminent Minister of the Gospel, was in Fear and much trembling when among the Corinthians. ||| And I Brethren, says he, when I came to you, came not with Excellency of Speech or of Wisdom, declaring unto you the Testimony of God, for I determined not to know any thing among you save Jesus Christ, and him crucified.*

---

|| Jer. xxiii. 9.    \*\* Daniel x. 11.    \* Isaiah lxvi.  
† Phil. ii. 12.    ||| 1 Cor. ii.



*And I was with you in Weakness, and in Fear, and in much Trembling : And my Speech, and my Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power ; that your Faith should not stand in the Wisdom of Men, but in the Power of God. Here we find the great Apostle of the Gentiles was a Quaker as well as George Fox.*

And, let me tell thee, My Friend, one of the greatest Men of *France*, even the banish'd Archbishop of *Cambray*, was also a *Quaker*, as may be gather'd from his own Words ; for when he had finish'd the first Part of his excellent Treatise, *Of the Existence and Attributes of God*, having survey'd the stupendious Works of the outward Creation, he turns the Eye of his Mind inward to the Sovereign Beauty, and Cause of All Things ; and, says the Author of the *Guardian* (No. 69) “ With the Worship  
“ of an Angel concern'd for those who had fallen, but himself still in the State of Glory  
“ and Innocence, ends with an Act of Devotion, to this Effect.”

“ O my God, if the greater Number of  
“ Mankind do not discover thee in that glorious Show of Nature which thou hast placed  
“ before our Eyes, it is not because thou art  
“ far from every one of us ; thou art present to  
“ us more than any Object which we touch  
“ with our Hands ; but our Senses, and the  
“ Passions which they produce in us, turn our  
“ Attention from thee. Thy Light shines in the

" midst of Darkneſs, but the Darkneſs com-  
 " prehends it not. Thou, O Lord, doſt every  
 " where diſplay thy ſelf, thou ſhineſt in all  
 " thy Works, but art not regarded by heedleſs  
 " and unthinking Man. The whole Creation  
 " talks aloud of thee, and eccho's with the Re-  
 " petitions of thy holy Name. But ſuch is our  
 " Inſenſibility, that we are deaf to the great  
 " and univerſal Voice of Nature: Thou art eve-  
 " ry where about us, and within us; but we  
 " wander from our ſelves, become Strangers to  
 " our own Souls, and do not apprehend thy  
 " Preſence.

" O thou, who art the Eternal Fountain of  
 " Light and Beauty, who art the Ancient of  
 " Days, without Beginning and without End:  
 " O thou who art the Life of All that truly  
 " live, thoſe can never fail to find thee, who  
 " ſeek for thee *within* themſelves! ——— What  
 " do we ſee in all Nature but thee, O my God!  
 " Thou, and only thou appeareſt in every  
 " thing. When I conſider thee, O Lord, I  
 " am ſwallowed up and loſt in Contemplation  
 " of thee. Every thing beſides thee, even my  
 " own Exiſtence, vaniſhes and diſappears in the  
 " Contemplation of thee. I am loſt to my ſelf,  
 " and fall into Nothing, when I think on thee.  
 " The Man who does not ſee thee has beheld  
 " Nothing; he who does not taſte thee has a  
 " Reliſh of Nothing; his Being is vain, and  
 " his Life a Dream.

" Arife, O Lord, ariſe, let thy Enemies  
 " melt

" melt like Wax, and vanish like Smoke before  
 " thy Face. O how unhappy is the Soul  
 " which having forsaken thee, has no God, no  
 " Hope, no heavenly Comfort ; but how hap-  
 " py he who searches, sighs, and thirsts after  
 " thee ! Yet he only is fully happy upon  
 " whom thou liftest up the Light of thy Coun-  
 " tenance ; whose Tears thou hast wiped a-  
 " way, and who finds in thy Love the Com-  
 " pletion of all his Desires.

" When, O LORD, will the Time be, O  
 " Fair Day ! without Cloud or End, of which  
 " thou wilt be the Sun, and in which thou wilt  
 " solace my Heart as with Rivers of Pleasure ?  
 " With this pleasing Hope my Bones SHIVER,  
 " and cry out, who is like thee, O LORD ? My  
 " Heart melts and my Strength fails, O God  
 " of my Life and my Eternal Portion."

Thy *fourth* Letter seems chiefly design'd in  
 Praise of *William Penn*. The Narrative is  
 lively, and in a good measure true, tho' a little  
 too poetical. But there is one thing which  
 needs Correction, and that is, thou say'st,  
 " After *Penn* had left *Cork*, being return'd to  
 " the *Vice Admiral* his Father, instead of fal-  
 " ling upon his Knees to ask him Blessing, he  
 " went up to him with his Hat on and said,  
 " *Friend, I'm very glad to see thee in good Health.*

Now that is unlikely to be true, being con-  
 trary to the *Quakers* manner of Address to a  
 Father ; for it has been always their Custom



to salute a Parent or Relation with the distinguishing Appellation of Parentage or Kindred only. And one great Cause of the Abuse and ill Treatment they met with at first, was the Scruple they had of using any Titles or Appellations, but what are warranted by holy Scripture, and suitable to Men and Things.

Some indeed who approv'd of their Principles and Practice in divers Respects, yet look'd upon their not complying with Custom in this, quite besides the Business of Religion, and laying a Stress upon Trifles; but the *Quakers*, who saw the Ground and Root from whence all flattering Titles of Distinction took their Rise, found Plainness of Speech so closely connected with Religion, that it was even a *Touchstone* by which they could judge of other People's Christianity, especially of theirs who were so highly offended with Scripture Language: And they are still of Opinion, that Plainness of Speech, and the Purity of the Gospel, are inseparable; nay, that Plainness of Speech, and avoiding Titles of Superiority and Dominion, are things which Christ absolutely enjoins his Followers.

And *Socrates*, tho' but a moral *Heathen*, yet was so sensible of the evil Tendency of giving Lordly Titles to Men, that he told his intimate Friends and Disciples, when the City or Republick he had describ'd to them, took place in the World, " The Magistrates in the highest

station should not be call'd (1) Lords and (2) Regents, but (3) *Saviours* and (4) *Watchmen*. And whereas in other Cities, *said he*, there are those call'd (5) Sub-Governors, yet in this they shall be called (6) *Fellow Guardians*. \* And such as have attain'd to the Age of Fifty Years, and always preserv'd a fair and unblemish'd Character, and distinguish'd themselves every where by their Works, as well as by their exquisite Knowledge and Skill in all manner of Business, looking now at the End and Design of their Office, they shall strive with their utmost Attention to fix the Eye of the Soul upon him who affords Light to all; then beholding the Fountain and Original of all Good, they shall take him for a Pattern and Example, whereby to adorn, polish and rectify, not only each of themselves singly, but those also under their private Care, and every Member of the City; and during the Remainder of their Lives, spending most of their Time in inculcating Lessons of Moral Philosophy: And when their Turn comes to take upon them the Weight of Affairs, and the Governing Part of the City, they shall undertake it, not as a thing to be desir'd and sought  
“ after,

(1) δεσπυτας. (2) ἄρχοντας. (3) σωτῆρας. (4) ἐπικυβερτας.  
(5) ξυναρχοντας. (6) ξυμφυλακας. Plat. de Repub. lib. 5.

\* γενομένων δὲ πεντηκοστῶτων, τῆς διασωθέντας καὶ ἀριευν-  
αντας πάντα πάντῃ ἐν ἔργοις τε καὶ ἐπισημαῖς, πρὸς τέλος ἦδη  
ἀπτόν, καὶ ἀναγκασίον ἀνακλίναντας τὴν τῆς ψυχῆς ἀκτῖνα,  
καὶ αὐτὸ ἀποβλήψαι τὸ πᾶσι φῶς παρέχον. &c. Plat. de Repub.  
lib. 7.

“ after, but of absolute Necessity: Thus  
 “ ing pass’d their Time in instructing oth  
 “ and left the like *Guardians* of the City  
 “ hind them, they depart to the Isles of  
 “ Blessed.”

And, he farther said, “ As People w  
 “ the Streets of this City, they shall look up  
 “ every one they meet as a Brother, or a Siste  
 “ or some near Relation; and no Good or  
 “ shall happen to the least Member, but w  
 “ shall cause a proportionable Joy or Grief  
 “ the rest, and every one shall count it his own

Thus has *Socrates*, by the Rays of that  
 Light \* *which lighteth every Man that com*  
*into the World*, describ’d and delineated  
 Policy and Government of a Nation or † C  
 in a good measure becoming Christianity.

---

\* *John i. 1*

† *I am far from believing that Socrates deserves*  
*be equal’d or compar’d with the least of the Lord’s P*  
*phets, yet who that has read the Description abov*  
*but must take the City which Socrates had in View,*  
*be very like that which Isaiah describes in this manner*  
 Chap. xxvi. 1. In that Day shall this Song be sung  
 in the Land of *Judah*: We have a strong City, Sa  
 vation will God appoint for Walls and Bulwarks  
 Open ye the Gates, that the *Righteous Nation* which  
 keepeth the *Truth* may enter in. Thou wilt keep  
 him in *Perfect Peace* whose Mind is stayed on thee  
 because he *trusteth* in thee. Trust ye in the Lord for  
 ever, for in the Lord *Jehovah* is everlasting Strength



and, as *Justin Martyr* says, “ ¶ Christ the WORD which was and is in all, and by whom the Prophets spake, being known in part to *Socrates*,” he foresaw and spake of Things, tho’ not so fully and particularly as the Prophets, which should come to pass under the Sign and Government of Christ, the Prince of Peace, of the Increase of whose Government Peace there shall be no End, *Isa. ix. 7.*

Now, the Epocha, or Beginning of his Sign, may very well be dated from the Day of Pentecost, when the holy Spirit was pour’d upon all met together at *Jerusalem*: For glorious Signs and Effects foretold by the Prophets were visibly seen and beheld in the Lives and Actions of the Primitive Christians. There was no Hurt or Destroying in All God’s Holy \* Mountain. The Lion and the Lamb lay down together, and the weaned Child put his Hand in the Cockatrice-Den. Their Swords were beat into Plow-shares, and their Spears into Pruning-hooks, and Righteousness and Peace kiss’d each other. They were of One Heart and of One Soul, and eat their Meat with Gladness and Singleness of Heart, neither said any of them, I ought of the Things which he possessed as his own, but they had All Things in Common.

This

Χριστὸς δὲ τῷ καὶ ὑπὸ Σωκράτους ἀπὸ μέρους γνωσθέντι, (λόγος ἦν καὶ ἐστίν, ὁ ἐν παντὶ ὢν, καὶ διὰ τῶν προφητῶν γινώσκαι.  
 2.

\* i. e. *The true Gospel Church.*

This glorious and amiable State of Nature and Grace flourish'd a considerable Time among the Followers of Christ, infomuch that it came a common Saying, *See how Christians love one another !* And near two Hundred Years after Christ, Christians, by *Origen's* Account neither Fought nor bore Arms, but liv'd a separate Way from the Rest of the World. " \* Christians, *says he*, cannot Fight or go to War tho' urg'd and commanded,——yet they are more useful to their Country than others because they give good Instructions to the People, and teach their Fellow Citizens to worship God truly and piously ; causing them as have liv'd well in these little Cities to be brought into an Heavenly City. And tho' *Celsus* exhorts us to take the Charge of governing our Country, when the Preservation of the Law and Religion calls for it, yet we who know that in each City there is a Community form'd by the Word of God, do exhort them as are of upright Lives, and sound Doctrine to take upon them the Government of the Churches ; and we don't admit of those who are fond and desirous of Power, but of those whose Modesty makes them unwilling to undertake so weighty a Charge. Such therefore as are good Governors amongst us, are constrain'd to it, and he who constrains them is the great King whom we believe to be the Son of God, God the WORD. And

---

\* Οὐ συσπλευόμεθα μὲν αὐτῷ, καὶ ἐπεί γε συσπλευόμεθα ὑπὸ αὐτοῦ, ἰδίον στρατοπέδον εὐσεβείας συληκράτουντες, &c. *Origen contra Celsum*. lib. 8. pag. 427.

as under God, govern well in the Community, that is, in the Churches, they govern by the Laws and Commands of God ; yet do they not slight the Laws of their Country, nor refuse, when requir'd, to assist in the common and necessary Duties of Society. But their chief Aim and Endeavour is to keep and preserve themselves in a Condition fit to discharge the more divine and necessary Service of the Churches of God for Men's Salvation. Thus from Constraint and Duty do they enter upon the Charge, striving to bring such as are more immediately under their Care to a daily Walking in Holiness ; and for those without, they perswade them to be religious in all their Words and Actions. In this manner they serve God, and by their Instructions bring as many as they can to join themselves to the Word and Law of God, and so becoming one with God in all Things, by the uniting Power of the Son of God, the WORD, Wisdom, Truth, and Righteousness : Thus through the whole Course of their Lives they do all things in Conformity to the Will of God."

Now, my Friend, behold the Account *Origin* has given of Christians in his Day, and compare it with the Doctrine and Discipline of the despised People called *Quakers* ; then tell me if *Quakerism* be any thing else but a new Nick-name for Old Christianity, or whether *George Fox* has done any more than revive the

F long



long lost and forgotten Plan of Life laid down by Christ and his Apostles.

The Shout and Acclamation of the heavenly Host at the Birth of Christ, was || *Glory to God in the highest, and on Earth Peace, Goodwill towards Men.* The End therefore of Christ's Coming into the World, was, no doubt, to introduce universal Peace, Love and Concord. But with Sorrow and Lamentation it may be said, the Degeneracy of Christians for many Ages past, the Discords, Dissensions, Massacres, Wars, and continual Preparations for War, in *Christendom*, so called, seem to have banish'd and almost erased the very Notions and Conceptions of Love, Joy and Peace, the genuine Fruits and Productions of Christianity out of Men's Minds. Nay, so much are Christians degenerated and fallen from their first Love, that they are ready to hate and 'despise those who tread in the Steps of the primitive Christians, and, by an inoffensive Life and Conversation, aim at restoring again to the World the happy State of *Love* and *Peace* which once reign'd among them: And 'tis well, that some who stile themselves *Vicars of Christ*, and *Bishops* and *Curates of Souls*, do not represent them as a kind of Enthusiastical People, without Manners or Breeding, who pay no Honour or Respect to their Superiors; and by their invective Speeches and Writings, do all they can to lessen their Credit and Usefulness in the Eyes of

and Esteem of Princes and Governors, as *Celsus* did the Christians of old, because they refus'd to bear Arms and Fight for the Government, though no Government could possibly be so happy and secure as that in which all the People were either true Christians or true *Quakers*.

But let a State of universal Peace on Earth, which the Prophets foretold, and the Precepts of Christ and his Apostles directly lead to, appear never so enthusiastical, and unlikely, to Christians of our Day, yet it cannot appear more unlikely to them, than that Christians should fight, and go to War one with another, appear'd to \* some of old. Let then such nominal Christians of this and other Countries, value themselves as high as they please upon  
 F 2 their

---

\* *Licebit in gladio conversari, Domino pronunciante, Gladio periturum, qui gladio fuerit usus? Et Proelio operabitur filius pacis, cui nec litigare conveniet? Et Vincula & Carcerem & Tormenta & Supplicia administrabit, nec suarum ultor Injuriarum? Tertul. de Corona.*

*Upon these Words and others, the learned Rigaltius observes that Tertullian disallows of War and the Use of the Sword, Christianis omnibus ubique Militiam interdicit Auctor. And Beatus Rhenanus severely remarks, that doubtless Tertullian never believ'd it would come to pass, that Christians would go to War one with another; his Words are these, Qui non permittit ut Christianus Ethnico belligeranti, an permittum est ut Christianus Christiano, Christianos, hoc est Fratres persecuturo, si Militem adjungat? haud dubie nunquam credit futurum Tertullianus, ut Christiani mutuis armis concurrerent.*

their *Traditions, Creeds, and Orthodox Confessions of Faith*, yet their Practice too plainly shews them to be ignorant of the great End and Design of the Gospel, which abolishes the Ceremonies of the Law, but fulfils the Predictions of the Prophets. Nay, as to the great Point of universal Peace on Earth, they seem to have less Faith than the present Jews; for they believe, that when the *Messiah* comes, † *there will be no more War, but perpetual Peace all the World over.* And,

To the yet farther Reproach and Condemnation of Christians, *Socrates*, who wanted the Light and Help of the holy Scriptures, was so far from doubting whether such a happy State of Government could be in the World, that he gave Encouragement to hope for it; and told some of his Friends, that there was an “ \* exact “ Model of it in Heaven, and he that was “ willing might see it; and when so done, “ might

---

† Ita ut non ultra Bellum, sed Pax perpetua ad fines terræ. *This is what the Jew told Limborch in the Dispute they had concerning the Truth of the Christian Religion.* See *Limborch's Amica Collatio cum Erudito Judæo*, pag. 13. And read the whole Passage, which is enough to make some Christians blush. O! with what Face will those appear before the Judgment Seat of Christ, who take upon them the Titles of Catholick, and Most Christian, and instead of beating their Swords into Plow-shares and becoming Peacemakers, cause more to be made to destroy Mens Lives.

\* Ἐν Οὐρανῷ ἵσως παράδειγμα ἀνάκειται τῷ βουλομένῳ ὁρᾶν καὶ ὁρᾷ τι, ἐαυτὸν κατοικίσειν. *Plat. de Repub. Lib. 9.*



“ might dwell in it if he pleas’d.” And when one of them, who was mightily pleas’d with the beautiful Description *Socrates* had given of his City and Government, question’d whether it were possible for such a State or City to exist upon Earth, *Socrates* told him, “ there wanted but three things to bring it to pass, nay that one was sufficient; ” and when he earnestly desired to know what that might be, *Socrates* deliver’d himself very awfully in Words to this Import, “ When Power and Wisdom come to be united; when Governors and Magistrates shall have their Minds strongly bent and turn’d towards God, and influenced by nothing so much as Truth ; then, and not till then, will such a City as I have been speaking of be seen upon Earth.” And,

*Cicero*, who liv’d about forty Years before the Coming of Christ, had also a very clear Prospect of such an happy Society and Government, and has describ’d it in the following Manner. “ \* What is there, I say, not only in Man, but even in Heaven and the whole  
“ Earth

---

\* Quid est autem, non dicam in homine, sed in omni cœlo atque terrâ, ratione divinius? quæ cum adolevit atque perfecta est, nominatur ritè sapientia. Est igitur, quoniam nihil est ratione melius, eaque & in homine & in Deo, prima homini cum Deo rationis societas. Inter quos autem ratio, inter eosdem etiam recta ratio communis est. Quæ cum sit lex, lege quoque consociati homines cum Diis putandi sumus. Inter quos porro est communio legis, inter  
eos

“ Earth more divine than *Reason*, which whe  
 “ mature and perfect, is rightly call'd *Wisdom*  
 “ There is therefore, since nothing is bette  
 “ than *Reason*, and that being in Man as we  
 “ as God, the nearest Fellowship between Ma  
 “ and God; and between whom there is  
 “ Fellowship by *Reason*, there right *Reason*  
 “ also is common, and that being a *Law*, Me  
 “ are join'd in Fellowship with God by *Law*  
 “ and between whom there is one and the same  
 “ *Law*, there is also one common *Right*; and  
 “ they among whom those things are common  
 “ are to be esteem'd as of one *City*: If the  
 “ they be obedient to the same Governmen  
 “ and Powers, they must needs be obedient  
 “ also to that heavenly *Description*, divine *Mind*  
 “ and *Almighty God*; so that the whole Worl  
 “ may be look'd upon as one *City* common  
 “ God and Man; and though in our Cities  
 “ present, we are distinguish'd into *Families*  
 “ and Relations for certain Reasons, yet  
 “ much more noble and illustrious is the Sta

---

eos communio juris est. Quibus autem hæc sunt  
 inter eos communia, & civitatis ejusdem habent  
 sunt. Si verò iisdem imperiis, & potestatibus pa  
 rent, multò etiam magis parent autem huic cœle  
 descriptioni, mentique divinæ, & præpotenti Deo  
 ut jam universus hic mundus una civitas communi  
 Deorum atque hominum existimanda sit, & quod  
 civitatibus ratione quâdam, de quâ dicetur idone  
 loco, agnationibus familiarum distinguuntur statu  
 id in rerum Naturâ tanto est magnificentius tantoq  
 præclarius, ut homines Deorum agnatione & gen  
 teneantur. Cicero de Legibus, lib. i.

of Nature, that therein Men are esteem'd  
the Relations and People of God."

To this sublime and elevated Notion of Ci-  
vility about Society and Government, it may  
not be amiss to join the celebrated Archbishop  
of Cambray's, which is very much like it.  
\* God, *says he*, has put Men together in So-  
ciety, where they ought to love and succour  
one another as Children of *one Family*, hav-  
ing one common Father: Each Nation is  
but a Branch of this numerous Family spread  
over the Face of the Earth. The Love of  
this common Father ought to be seen and  
felt, and to reign inviolably throughout the  
*whole Society* of his dear Children. Every  
one of them must never omit saying to his  
Off-spring, *Know ye the Lord who is your Fa-  
ther*. These Children of God ought to tell  
of his Goodness, to sing his Praise, and  
make him known to those who are ignorant  
of him, and bring him to the Remembrance  
of such as are unmindful of him. They are  
here upon Earth for no other End but to be-  
hold his Perfection, and to do his Will, and  
to communicate of his Heavenly Knowledge  
and Love one unto another."

In

---

Il a mis les hommes ensemble dans une Societé, où  
ils doivent s'aimer & s'entre-secourir comme les En-  
fants d'une même famille, qui ont un Pere commun.  
Ec. *Lettres sur la Religion*, pag. 196.



In these two great Men's Description of Society and Government, thou may'st see, my Friend, the very Policy of the *Quakers*, and the Sum and Substance of what *George Fox* taught them : For the Society and Fellowship of the *Quakers* stands purely in their Obedience to the Light of Christ in their Consciences : this, in the Style of *Cicero*, is the great Tye Affinity and Bond of Fellowship between God and Man : 'Tis also the Principle of Man's Obedience to God, and of his tender Regard for the Good and Welfare of his Fellow-Creatures. 'Tis the immutable Rule of all Justice of all Good, and of all Honour ; and, says *Morabin* in his Preface to *Cicero's* Laws, " 'Tis a common Light to all Men, which discovers the Paths of Virtue, and makes both an honest Man and a good Citizen."

This is that Light by which, as Men walk in it, they see more Light : This is the just Man's Path that shineth more and more unto the perfect Day ; \* *the Nations of them which are saved shall walk in it : † The Gentiles shall come to this Light, and Kings to the Brightness of the Sun Arising.* This is the WORD that was in the Beginning with God, and was God : ‡ *Wisdom by which Kings reign, and Princes decree Justice.*

*Plutarch*, the great *Plutarch*, though a Heathen, was well acquainted with its Instructions.

---

\* *Rev.* xx.

† *Isa.* lx.

‡ *Prov.* viii.

ns, and yet some call'd Christians are Strangers to it, and deny the Efficacy and Sufficiency of its Teaching : “ \* There was, says Plutarch, a *Persian* King, whose Custom it was to have one of his Waiters come into his Room in the Morning and say, *Rise O King, and take Care of those Things which Mesoromafdes has committed to thy Charge ;* but a wise and well-instructed Prince has *One within him* who continually calls out and commands him to do it.”

Now, this was our Friend *William Penn's* Instructor when he form'd the Plan, and laid the Foundation of his Government in *Pensilvania*, and 'tis the same Instructor he recommends and advises his own Children always to hearken to, and obey.

In a little Piece, he styles *The Fruits of a Father's Love*, which he left behind him in Manuscript, for their serious Perusal, he thus expresses himself, “ I will begin with that which is the Beginning of all true Wisdom and Happiness, *the holy Fear of God* : Children, *fear God* ; that is to say, have an holy Awe upon your Minds to avoid that which is evil, and a strict Care to embrace and do that which is good. The Measure and Standard of which Duty is *the Light of Christ in*  
G “ your

\* Ο μὲν γὰρ περσῶν Βασιλεὺς ἐνὰ τῶν κατευνασῶν εἶχε πρὸς αὐτὸ τεταγμένον, ὥστε ἑωθεν εἰσιόντα λέγειν πρὸς αὐτὸν, Ἀναστὰ Βασιλεῦ, καὶ φρονίλιζε πραγμάτων ὧν σε φροντίζειν ὁ Μεσορομάσης ἡδελφεῖ. τῷ δὲ πεπαιδευμένῳ καὶ σοφρονούντῳ Ἀρχόντῳ, ἐντός ἐστι. ὁ τῷτο φθεγγόμενος ἀεὶ καὶ παρακελεύόμενος.  
But. ad Principem Indoctum. pag. 780.

“ *your Consciences*, by which you may clearly  
 “ see if your Deeds, ay, and your Words and  
 “ Thoughts too, are wrought in God or no  
 “ (for they are the Deeds of the Mind, and  
 “ for which you must be judg’d) I say, with  
 “ the divine Light of Christ in your Conscience  
 “ ences, you may bring your Thoughts, Words  
 “ and Works to Judgment in your selves, and  
 “ have a right, true, sound and unerring Sense  
 “ of your Duty toward God and Man. And  
 “ as you come to obey this blessed Light in  
 “ holy Convictions, it will lead you out of the  
 “ World’s dark and degenerate Ways and  
 “ Works, and bring you unto Christ’s Way  
 “ and Life.—

“ O my dear Children, this is the Pearl of  
 “ Price ; part with all for it, but never part  
 “ with it for all the World. This is the Gospel  
 “ pel Leaven to leaven you, that is, to sanctify  
 “ and season you in Body, Soul and Spirit, to  
 “ God your heavenly Father’s Use and Service  
 “ and your own lasting Comfort. Yea, this  
 “ is the divine and incorruptible Seed of the  
 “ Kingdom, of which all true regenerate  
 “ Men and Women, Christians of Christ  
 “ making, are born. Receive it into your  
 “ Hearts, give it Room there ; let it take deep  
 “ Root in you, and you will be fruitful unto  
 “ God in every good Word and Work.

“ I have chosen to speak in the Language of  
 “ Scripture, which is that of the holy Ghost  
 “ the Spirit of Truth and Wisdom, that wanteth  
 “ ed no Art or Direction of Man to speak by  
 “ and expresse it self fitly to Man’s Understanding

“ ing



ing ; but yet that blessed Principle, the *Eternal* WORD, I began with to you, and which is that *Light, Spirit, Grace* and *Truth*, I have exhorted you to in all its holy Appearances and Manifestations in your selves, by which all Things were at first made, and Man enlightened to Salvation, is *Pythagoras's* great Light and Salt of Ages. *Anaxagoras's* Divine Mind. *Socrates's* Good Spirit. *Timæus's* Unbegotten Principle and Author of all Light. *Hieron's* God in Man. *Plato's* Eternal, Ineffable and Perfect Principle of Truth. *Zeno's* Maker and Father of all. And *Plotin's* Root of the Soul ; who as they styled the Eternal WORD, so for the Appearance of it in Man they wanted not very significant Words.

" A domestick God, or God within, say *Hieron, Pythagoras, Epictetus* and *Seneca*. Genius, Angel, or Guide, say *Socrates* and *Timæus*. The Light and Spirit of God, says *Plato*. The divine Principle in Man, says *Plotin*. The divine Power and Reason, the infallible, immortal Law in the Minds of Men, says *Philo*. And the Law and living Rule of the Mind, the interior Guide of the Soul, and everlasting Foundation of Virtue, says *Plutarch*. These were some of those virtuous *Gentiles* commended by the Apostle, that though they had not the *Law* given to them, as the *Jews* had, with those instrumental Helps and Advantages, yet doing by *Nature* the Things contained in the *Law*, they became a Law to themselves." *Rom. ii.*

Thus, my Friend, has *William Penn* describ'd and set forth the Principle which the *Quakers* profess to be led and guided by, in his *Advice to his Children*; to which give me leave to add, if I be not tedious : This Principle is the || WORD *nigh in the Mouth and in the Heart*, which *Moses* directed the Children of *Israel* to ; and 'tis ++ *Christ the Word of Faith*, which the Apostle preach'd. 'Tis also the \*\* *Candle of the Lord, searching all the inward Parts of the Belly*. “ \* 'Tis that Heavenly  
 “ Light which to upright Minds is much brighter  
 “ than the Sun we behold with our mortal  
 “ Eyes ; 'tis, says *Lactantius*, that holy, that  
 “ heavenly Law which *Marcus Tully* has describ'd as with an inspired Voice ; there is,  
 “ says he, indeed a true Law, which is Right  
 “ Reason diffus'd in all Men, constant and  
 “ Eternal. It calls us to our Duty by commanding,

---

|| *Deut. xxx. 11.* ++ *Rom. x. 6.* \*\* *Prov. xx. 27.*

\* Et illud cœleste Lumen, quod sanis mentibus multo clarius Sole est, quam hic, quem carne mortali videmus, sic reget, sic gubernabit, ut ad summam sapientiæ virtutisque portum sine ullo errore perducatur. Suscipienda igitur Dei lex est, quæ nos ad hoc iter dirigat, illa sancta, illa cœlestis, quam *Marcus Tullius* in libro de *Republ.* tertio, pene divinâ voce depinxit ; cujus ego, ne plura dicerem, verba subjeci. Est quidem vera lex, recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna ; quæ vocet ad officium, jubendo ; vetando, à fraude deterreat : quæ tamen neque probos frustra jubet aut vetat, nec improbos jubendo aut vetando movet. Huic legi nec obrogari fas est ; neque derogari

manding, and deters from Evil by forbidding.—"Tis not in the Power of the *Senate* or People to dispense with this *Law* ; nor need any Interpreter or Expounder of it be sought for ; nor is this one *Law* at *Rome*, and another at *Athens* ; one *Law* to Day, and another a while hence ; but it remains One and the Same Eternal, Immutable *Law* to all Nations, and at all Times ; and it is as it were One common Master ; and God, the Governor of all Things, is the Founder, Judge, and Giver of it ; and whosoever obeys it not, flies from himself, and despises his own Nature." This, according to the Apostle's Description, is *the Word of God, quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and spirit, and of the Joints and Marrow ; and is Discerner of the Thoughts and Intents of the Heart.* Heb. iv. 12.

And

---

27. bus  
or-  
m-  
ore  
nos  
am  
di-  
m,  
na-  
pi-  
a  
ju-  
do  
ro-  
ari

ari ex hac aliquid licet ; neque tota abrogari potest. Nec vero aut per Senatum, aut per populum solvi hac lege possumus. Neque est quærendus explorator aut interpret ejus alius. Nec erit alia lex Romæ, alia Athenis ; alia nunc, alia posthac ; sed omnes gentes, & omni tempore, una lex, & semper æterna, & immutabilis continebit ; unusque erit communis quasi magister & imperator omnium Deus ; le legis hujus inventor, disceptator, lator ; cui qui non parebit, ipse se fugiet, ac naturam hominis aspernabitur ; hoc ipso luet maximas pœnas, etiam si tera supplicia, quæ putantur, effugerit. Lactantius *de vero Cultu*, lib. 6. Cap. 8. See Barclay's *apology*, Prop. 6. §. 27.



And, *lastly*, 'tis also \* *Mallebranche's* *Ma*  
*Interieur*, and † *Fenelon's* *Pur* *Amour*.

---

\* Il ne faut pas s'imaginer que S. Augustin le premier qui ait crû, que Jesus Christ selon sa vinité, étoit NOTRE LUMIERE, notre MAÎTRE INTERIEUR. Entre les Peres qui l'ont précédé il y en a plusieurs qui se sont declarez pour ce sentiment ; & je ne croi pas qu'il s'en trouve un qui l'ait combattu. *Mallebranche, Preface Entretiens sur la Metaphysique.*

*We must not suppose that St. Augustin was the first who believ'd that Jesus Christ as to his Divinity is Light and inward Master. Among the Fathers who preceded him, there are many who have declared themselves to be of the same Sentiment ; and I don't believe there is one who has oppos'd it.*

† Que n'apprendroit-on point sans raisonnement sans science, si on ne consultoit plus que le PUR AMOUR.——L'Amour décide tous les cas, & s'y trompe point ; car il ne donne rien à l'homme & raporte tout à Dieu seul. C'est un Feu consommant, qui embrase tout, qui dévore tout, qui anéantit tout, qui fait de sa victime la parfaite cause. O, qu'il fait bien connoître Dieu ! — O Amour vrai Docteur des ames, on ne veut point vous écouter ! On écoute de beaux discours, on écoute SA PROPRE RAISON ; mais le Vrai Maître qui enseigne sans raisonnemens & sans paroles n'est point écouté. On craint de lui ouvrir son cœur. On ne le lui offre qu'avec réserve ; on craint qu'il parle & ne demande trop. On voudroit bien le laisser dire ; mais à condition de ne prendre ce qu'il diroit que suivant la mesure réglé par notre Sagesse ; ainsi ce seroit notre Sagesse qui jugeroit Celui qui doit juger. *Fenelon, Oeuvres Spirituelles, Vol. I. pag. 108, 109.*

*What is there that we should not know without*

*son*

that spiritual Meat and Drink which the  
 at Apostle Paul was unwilling the Jews of  
 ninth should be ignorant of; || Brethren, says  
 I would not that ye should be ignorant how  
 at all our Fathers were under the Cloud, and  
 passed through the Sea, and were all baptized  
 to Moses in the Cloud and in the Sea, and did  
 eat the same spiritual Meat, and did all drink  
 of the same spiritual Drink; for they drank of that  
 spiritual Rock that followed them, and that Rock  
 was Christ. He indeed is the Rock of Ages,  
 the Foundation of all the righteous Generations :  
 O me, my Friend, let me intreat thee to drink  
 of this Rock; come, taste and see how good  
 the LORD is; turn in thy Mind to the Light  
 of Christ. \* He that doth Truth, said our blessed  
 Lord, cometh to the Light, that his Deeds may be  
 made

---

ing, and without human Science, if we did only consult  
 the Love? LOVE decides all Cases and is never de-  
 ceived, for it gives nothing to Man, but refers All to  
 God alone. 'Tis a consuming Fire which burns  
 and consumes every Thing; & which annihilates and  
 makes a perfect Sacrifice of its Victim. O how truly it  
 is God known! O LOVE Thou true Teacher of  
 all, Men will not hearken to thee! They will listen to  
 reasoned Discourses and hearken to their own Reason, but  
 to their true Master who teacheth without Arguments and  
 whose words is not hearken'd to. We are afraid to open our  
 hearts to him. We give him not the whole Heart. We  
 think he should speak and require too much. We are wil-  
 ling to let him speak, but on condition that what he says  
 shall be taken according to the fix'd & determin'd Mea-  
 sure of our own Wisdom. So that it would be our Wis-  
 dom which would judge him who ought to judge that.  
 1 Cor. x. \* John iii. 21.

made manifest that they are wrought in God  
 every one that doth Evil hateth the Light, and  
 cometh to the Light lest his Deeds should be  
 proved : Come then and sit down in Silence  
 before God : Examine thy Heart, and  
 over thy Works ; O see, with that *Philosophers*  
*Eye*, with which *Socrates* and *Plato* overlooke  
 the *Iliad* and *Odyssey* of † *Homer*, if there be  
 nothing in thy *Tragedies* and *Comedies*,  
 other Pieces, unfit to be sung or repeated in  
 holy City, the new *Jerusalem*. Let the  
 searching Power of Truth have its perfect Work  
 in thee. Write no more to gratify the common  
 Taste of the Age, but devote the Product of  
 thy Pen, and the Talent God has given thee  
 to the Service of Truth only. Join thy  
 labours with a People's who are looking  
 earnestly longing, for the promis'd joyful Day  
 when the Earth shall be full of the Knowledge of  
 the LORD as the Waters cover the Sea, Isa.  
 9. Then shalt thou have Peace in thy self,  
 be a Cause of Rejoicing, and may'st with them  
 sit down in heavenly Places in Christ Jesus,  
 finally with *Abraham*, *Isaac*, and *Jacob*, to possess  
 the Kingdom of GOD. That this may be thy  
 Lot and Portion, is the sincere Desire of

*Thy unknown Friend,*

*Josiah Martineau*

---

† See *Plato de Repub. lib. 3. In which several*  
*Passages are quoted from Homer that Socrates*  
*demns as unworthy to be sung or repeated in his City*